

THE BLUE GRASS BLADE.

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JAMES E. HUGHES Editor and Publisher

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Forward March.

Work hard for today.

Never not that which is done.

From the past not heaven itself has power.

Never permit the fire of your thought to grow cold.

Human love inspires more noble deeds than fear of God.

There are but two classes of people to labor for—women and men.

Should one speak evil of you so live that no one will believe him.

The philosophy of Freethought, it is strong enough to outlast all the trends.

Happiness does not depend upon the possession of things but upon a condition of the mind which finds good where others see only evil.

Labor can afford to ignore the alleged example of Christ in one thing to searage with a view of cords those who would make their "Father's temple a den of thieves."

Considering the gulf and the extent of the chasm while exhorting it is a wonder that some of the servants of the Most High have not long ago fallen into the hole in their face and got swallowed up.

Talk about Sabbath observance! It should be made a day of pleasure, of rest without weariness, and know, when the sun goes down that life is really worth the living and man the greatest of all.

Says an exchange: "Coxey marched up the hill, marched down again and the acute phase of the affair was passed." But we assert the danger still remains and will remain so long as men educated to believe themselves sovereigns cannot obtain bread.

Christianity simply believes. Freethought knows. The one subsists on faith alone. The other depends upon knowledge. What one believes does not make facts. What facts are demonstrated belief is no longer possible for knowledge transcends it.

According to Scripture the only earthly visitor to be admitted to kingdom come was Satan. The same account assures us that when Satan and Jahveh got together they usually made it hot for each other and this will account for the rattle-dazzle that was dished up for Job. The veiling over this is really so thin that it can be seen through.

Lexington is in the throes of a hot political campaign for municipal jobs and the opposing factions are throwing religion in the game. Anonymous cards are being sent to church members against this or that creed in an effort to win votes. Thinking people very readily understand that an anonymous card is a cowardly stab in the back and they will, if they desire honesty inculcated in government, act accordingly.

The mere fact that M. Kaufman made an oration over the grave of our late editor, C. C. Moore, was made an argument against the voters being for the candidate whose interests he was championing in a recent municipal election in Lexington. This is an enlightened age and an enlightened community. More reason, my friend, why Freethinkers should organize. So we say you may feel like doing it but, then it may be too late to do any good. "In times of peace prepare for war."

It is freedom of thought and expression that constitutes the only idea in all the earth that must prove indestructible, argues its own necessity, is in perfect accord with the laws of the universe and impels respect even at the hands of orthodox tyrants. Birds and beasts cannot be checked in their songs and bayings, but the pious fools would place a lock upon the lips of man and forbid him to speak his honest thoughts. This is one of those human paradoxes which needs explaining.

The Paine memorial pamphlet is deserving of a continent wide circulation, which means that it ought to be distributed throughout all America. There are still many thousands who know absolutely nothing of the merits of this master mind and it is our duty to see that they should know. We can accomplish this task by spreading his fame, the facts of his life, broadcast in every direction. Two thousand pamphlets will not go far but we hope to print another edition.

THE ARMAMENTS OF THE LIBERAL PARTY.

Modern science, and its application, human history as men learn to know it more, and philosophy as it is made a part of our daily lives, constitute the trio that have reduced the Christian religion to a practical nonentity.

This statement is not made in its practical sense, according to the church militant, but in its religious sense, as applied to the church theological. A glance at the trend of modern legislation in America will show that the church is by no means dead. On the contrary it is alive, in full vigor and active. From the standpoint of its professed spirituality it is as dead as the mummy of Rameses.

For proof of this we have but to observe, first, the combined efforts of opposing creeds to secure legislative recognition of their non-essential as well as their essential. On the other hand there is perceived a plain and intrepid purpose to secularize our governmental and municipal institutions. The general drift of the people is from the church and not to it. Week after week the pulpits declaim against the vast army of non-church-goers and are using every new trick, every new artifice, to lug the people into the pews. At last the sexton pulls the cord and the church bells peal out as Dickens suggested, "They won't come, they won't come, they won't come." Empty pews and a diminishing exchequer constitute sources of anxiety and worry to the church leaders.

Enter the hour, get down to the fireside and practically the same conditions prevail. Here we see no more Bible reading, no more family prayers, no more dull commentaries upon the misery of hell no more yielding to that which is unnatural and unhealthy to the active, vigorous man and woman. These are portentous signs. The Wednesday prayer meeting may succeed in drawing out a few old men, with just enough youngsters to count, but this is the end. It is the height to which the church can attain. It is all the glory it can accomplish. Sunday brings out an extra crowd because of the prevailing fashions and some women are compelled to take this day upon which to disport her millinery. Every woman, upon entering the church door, naturally wonders if her hat is on straight and even this worldly thought is an argument against the power of Christianity.

Paradoxical as the assertion may seem, Christianity is now a rank commercialism, but commercialism is not Christianity. The latter is made up of an aggregation of mammon worshippers. The former are gold-grabbers. In other words, and to be more explicit, commercialism has seized upon the churches but the churches cannot dominate our commercial activities.

For proof of the foregoing we have but to refer to the reasons assigned by Rev. Madison C. Peters for his quitting the Baptist ministry. We have but to fall back upon the Crapsey case and the latter's attitude toward the cardinal doctrines of the church. All these point conclusively to the certain disintegration of Christian theology.

This much proved, we now come back to our first statement. The application of modern science with its exactness of demonstrated fact has unraveled the skein of Christian theological argument. In its detail, its minutiae, its continued experiments and development, science has wrought a wholesale devastation with Jehovah and his religious system. Human history has disproved so much of the Christian claim that men and women now know that a majority, and by far the most important, of these claims are untrue. It has unfolded the past before them and the extreme poverty of Christian fact is made painfully apparent. Philosophy by pointing out the true method of existence, modes of life, our human relationship, its fullness and completeness, basing its theories and doctrines upon purely human ideals, removes all necessity for the God idea and undermines the very citadels of the church.

In all this lies the power, the strength and force of Freethought. Science, history and philosophy are its guides, reason its fortress and argument its only weapons. With them and through them, properly applied, the victory must come. When it shall come is a question for Freethinkers themselves to decide. It may come soon if we labor together. Delayed if we neglect our opportunities.

THE DECLINE OF RELIGIOUS RULE.

When the tiger's teeth are drawn there is little danger of his biting its foot.

When the orthodox religion loses its hold upon public officials it is incapacitated for public injury. Recently two petitions, or protests, rather, were

presented to the Board of Education of New York City. One was heeded, the other unheeded. The first was presented by the Jewish citizens of that great metropolis against the continuance of Christian exercises in the public schools. The latter was made to them and their children. The latter was made by a body of Christian meddlers who wanted more of their religion injected into the daily curriculum, including prayers, Bible reading and the singing of hymns. The Jews won and the Christians lost out.

It is gratifying to note that the Committee on Elementary Schools, before which the Jewish people carried their protest, has decided that the public school is not the place for religious instruction and that the assignment of essays on religious subjects, as well as the singing of religious hymns should be avoided, and, if the Bible is to be read at all it must be read without comment.

These facts indicate a triumph for the principles of Freethought although they emanated from the Jewish people. They also indicate that at last the earnest, thinking men and women are choosing their own side o. the religious controversy and are looking at life as it really is. After all, the orthodox Christian is bound to discover, sooner or later, that the main elements of their own religion exist in the religion of the stranger. So true is this that the sects carefully segregate the teachers of their own religion into schools of their own. The priest is cannily protected from all contact with the outer world of thought. The cooling winds of pure reason are not permitted to blow upon him and he simply lives in a fool's paradise. Instead of being leaders of the people, as in the days of Greece, the preachers constitute the rear guard of the intellectual army that is making for human progress.

All reasoning men must admit that there is no situation in life so deplorable as that of a man or woman who knows the truth and dare not utter it. The latter have long since shaken themselves loose from it and do their own speaking and thinking without fear of the clergy. The clergy are standing today in the chains that held the people of the middle ages in intellectual bondage. Not until the church organizations permit the freedom of thought can they make for progress. This loss of prestige, this lack of power, is clearly brought out in the action of the New York school authorities.

Of course, it is easier to rule an ignorant and submissive people than it is to rule people who are wide awake and possess an inquiring mind. It is because the preachers of the orthodox faith have sought the easier way and have followed the line of least resistance that they are rapidly falling into disrepute. This will explain why the New York authorities, in matters of education, dared to face the clergy and rebel against any usurpation of religious authority in educational affairs. The tendency then is towards secularization and when the clergy have lost the faith of the young have no right or authority to read the Bible, with or without comment, as it is essentially a religious book. If the child desires religious instruction, or its parents desire that it shall have it, there are enough institutions of a religious character, covering every shade and lam of orthodox beliefs, where it can be obtained without additional expense to the public taxpayers.

Did Freethinkers but sincerely raise these questions into consideration and were they fully capable of realizing that the hour is at hand when they will be called upon to furnish intellectual food, they would be better prepared for the undertaking than an emergency would find them at present.

THE BRAIN AND IMMORTALITY.

In the columns of the Literary Digest for February appears an article making reference to and giving copious extracts from another written by Hugh MacColl—evidently a Scotchman, at London. The latter, in the course of the year, at London, publishes in the author undertakes to upset the entire materialistic philosophy and claims to have successfully proven man's immortality, as a fact, from the processes of his own brain.

Whoever and whatever Hugh MacColl may be, the Blade knoweth not. We never heard of him before and if such an argument as that now produced by his brain is the best he can do it will be small loss to the universe if his theories prove untrue. He is evidently religious, deeply so, and imbued with an ambition either to make an use of himself by displaying his ignorance or to fell the philosophy of Freethought at one fell swoop and establish himself persona grata with the heavenly hierarchy.

Among his principal motives for producing his article is an overweening desire to show himself as possessing a superior intellect to that owned by Ernest Haeckel, to show the latter wherein he is wrong, altogether wrong, and that if the German philosopher and scientist knows what is best for himself he will heed the warnings of the many Scotch and enter a general denial to all that he has heretofore written concerning the universe and its destiny. In fact it is the Monism of Haeckel that seems to hurt him most and he rushes into print to set Haeckel right against the unknown and the unknowable.

The argument indulged in by this would-be critic turns altogether upon mental processes and from the physical changes that the human body undergoes in its ebbing and flowing, its attraction and repulsion, its casting off of old particles and taking on of new, he pretends to have found—and pretends to solve—the problem of man's individual immortality and having thus demolished the citadels of the materialist, the notion of a personal, conscious, continued existence of the ego after death must, perforce, be true.

The whole argument is destroyed however by his opening statement in which he reasons thus:

"Once admit the existence of an invisible, intelli-

gent creative power, or combination of powers, and the customary arguments against the possibility of a future life fall to the ground."

Aye, indeed, there's the rub. Once admit what is contended for and further argument is useless, for all is explained, although not understood. Admit any creative power or combination of powers and the mind is fit for treasons, stratagems and spoils. Neither the Monist, or the Atheist, is willing to make any such surrender of the first principles of human philosophy. Both know that the physical facts of the universe are against any such proposition and to make such an admission yields all that the advocates of Christianity, or orthodox religion, demands. While there may be much that the Monist, as well as the Atheist, does not understand, they would both be unable to attempt an explanation by even inferring the existence of an "invisible, intelligent creative power, or combination of powers." Right at the outset MacColl begs the question and seeks to force the discussion upon a false premise. Then if his premises be false, even though his reasoning be good, how can he avoid arriving at false conclusions?

"The material brain with which our ego did its thinking a year ago has already passed clean away, and has been replaced by fresh material particles, forming a new brain, with which it does its thinking now. Yet does not the ego itself endure and remember much of the thinking which it performed with the aid of the brain that is no more? If the Atheist admits this, he surrenders his whole position."

"An ego that uses up one brain after another, or that passes from brain to brain as they succeed each other, from the birth of the first to the death of the last, can not be said to be inseparably connected with any one of the series. Either the ego of our personality and consciousness changes continually with the changing brain, so that every fresh brain has a fresh ego, or else this ego remains constant while the brain changes. Consider the consequences of the first alternative. Let us suppose that a murderer has been apprehended, found guilty, and condemned to death for a crime committed more than a year ago. Is not this a clear injustice? The really responsible ego has passed away with the brain that planned the crime; the present ego and the present brain should not be held responsible for a crime committed before they came into existence. But where is the barrister who would venture to take this line of argument in addressing the jury?"

In a nutshell this is his entire argument. All his reasoning is based upon the physical facts referred to. While he has, seemingly, penetrated, or rather let us say, attempted to penetrate, one of the mysteries of human life, he has not gone deep enough into the subject or has purposely avoided it to deceive his readers by not treading upon the soft spots.

Medical science has conclusively proven that the material body is in a constant stage of flux and is old and worn out, or dead particles are being continually thrown off and new particles taking their place. It was once believed that by reason of this process our bodies underwent an entire change every seven years, but some now contend that the change is even more rapid. Instead of bolstering up his theories against the doctrine of immortality, this process of flux, argues conversely and is decidedly against it.

When properly analyzed the flux theory furnishes an invulnerable argument against MacColl. For example let us take a scar upon any part of the body. Let us suppose it is received in infancy. How frequently have we heard it said that such a scar will be carried into the grave? And it is. There is no disputing such a fact. Then what does this prove? Simply this. The new particles of matter which the body takes on during the process of fluctuation assume precisely the shape, conformation and peculiarities, attributes and influences as the old particles. Just as the scar remains upon the surface of the body, so the impressions upon the brain remain with us, some longer, some shorter, according to the force, depth and power of the impression made, just as the size, character and depth of the scar determines how long it shall exist. True some scars will fade, dim and fade away, to all intents and purposes. So will the memory fade and dim and give way. The impressions of childhood last longer and stand in bolder outline than the impressions of middle life because the brain, in infancy, was more capable of receiving impressions.

Further, the particles of matter do not undergo a change all at one time. The change is gradual and minute. At birth there is no sensation, no brain force, no brain power. As a matter of fact the brain is incapable. In extreme old age, the second "infancy," is attained and again the brain is incapable. There is no sensation, no brain force. As it was in the beginning so it is in the end. Man came into the world a puking infant from a territory of nothingness and he goes out of it in much the same fashion into another sterility of nothingness. Where he came from, where he is going to and what he will do when he gets there are yet unsolved problems in spite of MacColl, save and except as the materialist has solved and explained them. As man remembers nothing he did before he was born he is not likely to remember much after he is dead. Are we not told that "dead men tell no tales" and it is not true? Were it otherwise MacColl's murderer would be in a mighty bad fix.

To give a careful perusal to the statement quoted above is sufficient to convince any reasoning being that MacColl is stretching a point in order to make a point.

T'IS A GLORIOUS THING TO BE FREE.

It is a glorious thing to be free and know that you are free.

So felt the slave when the shackles were struck from his hands and so must feel Rev. Madison C.

Lockport, N. Y.—Please send me at once Dr. Wilson's Rome Book, etc. Think the price is \$1.25. I read the Blade and send it to friends. Have none or two but can't find the place. If the book is more let me know and I will send it. I know I am away back on my subscription for Blade. Send them at once and I will lose no time in sending it. I am a fat, slow old bachelor, so kindly make allowance for such things. I enjoy reading the Blade. It looks as if I did not enjoy paying for it. Tell me the amount and I will get a galt on me.—O. W. HANNIGAN.

FUNERAL ADDRESS

(Continued From Page One)

age of 84. Nature was kind to her because she lived a life in harmony with nature. She was well informed, benevolent, optimistic, kind and loving. Good humor shone in her countenance, and her presence was like a ray of sunshine. She was in sympathy with all that was good, good, lived life to the full and assisted others to nobler heights. She thought kindly of those who differed from her, and was charitable toward human mistake and error. She was a loving mother, whose children rise up and call her blessed. She was the kind of woman the world will ever need for its health, happiness, peace and progress.

Where has the soul of this good woman gone? The Christian reply is: "She believed—she has gone to suffer forever and ever in a fire that is never quenched."

My reply is: "I do not know—for who shall bring man to see what shall come after him?"

Whether the black night of death be bordered with the golden shadows of the morning of immortality for us all, or whether the silence of the grave be an eternal silence, or whether the future consists of a heaven for a self-selected, and an everlasting hell for those not chosen as good company, I know nothing about it. I have never seen any one who either did know or could tell anything about it. I am familiar, however, with barren assertion and endless pretense of those who profess to know.

Only Intelligent Guide.

The facts are that it is not good for us to know, and nature never intended that we should know. Therefore, the only intelligent guide to human action is to live for and make the best of this life; to duty for duty's sake and not for a reward in some other world of which we know nothing. "I should be honest."

own thoughts. Whatever the other life may be, it is sure to be attained by repudiating our reason, seeking our senses in superstition and by preaching and perpetuating the preposterous.

If there be another state of existence for which I sincerely hope, there can be only one sane solution to it—that is, we will all live and progress together there as one—else God made a mistake in making this world.

The only just conception is a chance for all alike, beginning there where we left off here. If we are to be based upon the progress made in this life and our punishments based upon nondevelopment and the retarded growth resulting from the same.

Strange that fairly intelligent people can not perceive, in no greater act of cruelty and injustice could be possible to God than to create man imperfect, and then damn him for the imperfection of a God more monstrous than that he should bring human beings into this life—bring them here without any choice, wish or desire of their own—create them in sin and evil, endow them unequally, expose them to merciless elements, make life a conflict and savage struggle for existence, then take them out without any choice, wish or desire of their own, and condemn them to endless, everlasting tortures.

Reverence For God.

The reverence for such a God marks the almost immeasurable stupidity and credulity of the minds of men. Nothing more plainly illustrates man's incapacity to reason, observe and weigh.

Strange that it has taken him so many centuries to perceive that worship and praise of such a god is on a level, intellectually, with the grovel and bray of the beast.

Is it any wonder that the world was plunged in intellectual darkness for so many centuries and that man's progress has been so painful and slow?

While the heretical portion of Christianity is beginning to be abandoned of its monstrous hell, still, it is generally clung to, for the reason that it is Christianity's best money-making dogma. But the time is not far distant when this horrible doctrine will be wholly abandoned, and with the abandonment of its horrible hell will also go its fantastic heaven. Then men and women will begin to reason sanely on the great questions of life, death and immortality.

For myself, I can imagine no hell as heartless and selfish as the Christian heaven. I would not condemn my worst enemy to such a place.

A Mother's Love.

If there be anything immortal it is mother love. Mother love clings to her wayward son in this life, no matter how he offend. No Christian mother could be happy in heaven knowing that the child of her heart is writhing in eternal anguish, either

of body or mind. But if they are happy there, under such conditions, as we are taught, then the angels of heaven have brains of lead and hearts of ice.

Reaching across the graves of our loved ones in the green fields of Paradise, and by the bright waters of the river of life, our lips would grow parched, our feet weary and steeped in sorrow our souls if those we loved here be absent there.

There is no heaven and there is no hell except in the morbid imaginations of men—for who shall bring them to see what shall come after them?"

With all such fearful and foolish ideas of the future the mind of the agnostic is not in the least disturbed.

Of all beliefs regarding the future none so kind and loving as agnosticism. It does not ostracize or persecute for opposite opinions. It neither condemns nor does another existence. It simply and honestly says, "I do not know. It does not attempt to destroy belief in another life, but offers unlimited hope to those who desire to live beyond the grave. It has no heaven and it has no hell. Its only future is one of human progress and possibility free and open to all. It would not give pain to a human being in this life, nor decree that any one should suffer pain in any other life."

Agnostic Men Shut Out.

The agnostic does not shut himself in a stately mansion, behind an unscalable wall, and selfishly glim self upon happiness throughout all eternity. There are no walls and no gates and no doors to his future. There, as here, he will enjoy no happiness that he will not wait to share with all of earth's unfortunate—made so by climate, environment, heredity and disease. For those tender and human reasons agnosticism must recommend itself to every thinking and loving person. It must command intellectual respect, because the agnostic aims at the truth. He says he does not know, because he doesn't now. The Christian says he knows, because he doesn't know.

Agnosticism is bound to prove a great boon to humanity. Its composition for tearing down the present morbid, agonizing belief in hell of the future will consist in reaping men's judgments so they will have a better understanding of this life, and so enable them to divert the immense amount of energy, talent, time and money, now directed toward a future, which we know nothing to the living, suffering, agonizing present to which we are bound.

Human energy and thought are taxed to the utmost here, and in this life is far, very far, from what it should be. All energy, therefore, expended on any other life is but foolish waste and wear.

Men may go on as they are now doing, maintaining their many silent, worm-eaten and wrangling creeds and inventing new ones; still the future will be as it will be, in spite of them, and as though they never had been.

The belief in immortality is a beautiful belief, and a normal desire; but Christianity did not discover it, nor has Christianity a first mortgage on it. The idea of immortality is as old as the intelligence of man, and was born of the love of the human heart, and no religion, whatever, hath a controlling interest in it.

We agnostics and freethinkers do not believe in immortality, and we do not want to oppose it, but a small fraction of imperfect humanity should assume to lead a corner on the future; that upon such false assumption they should make a commercial claim, and build up a political institution out of it, and a fashionable society organized for honor, profit and power.

We object to meddling with the minds of childhood and to the imposition on ignorance by working on its fears.

If there is a future we agnostics will have the same right to be there and share in its good things that nature accords to us and bestows upon us here.

Those who differ may continue to dwell with the importance of their own play and the virtue of their own belief, and so on precluding out an exclusive heaven for themselves, but all thinking people know that nature is impartial and indifferent to sects. They know that nature is not in the habit of changing her principles here to accommodate the opinions of the reigning theologists, and that it is hardly likely that she will begin to "over yonder."

We do not look upon the grave as the gateway to sorrow but as the gateway of peace. If it be the portal which opens to us, and to all, a new world of progress and knowledge, great, indeed, will be our joy.

If it be the portal which admits us to eternal silence, how is it possible, then, we have this consolation: I shut from us all the mockeries of the world.

We should all be thankful that among the many kindnesses of nature she hath given, for all our heart-

aches and fruitless afflictions, the open refuge of the grave.

Instead of fearing death, we need be thankful for the inestimable privilege of laying aside the burden of life, for life becomes sorer or bitter. "A garden, an echo among ruins. Sinner or lover, we grow weary, and covet for our bleeding feet and broken hearts the comfort of the grave."

Life has no goal unmarked with evil. The laurel twines itself only about banners and shining brows. The great waves of despair beat ever against the citadel of joy until we are glad to fold the darkness about us, and go down to the narrow house, there, at least, to rest.

There we forget the fullness of sorrow that is in the world. There we hear no more the moaning that has run through the universe since the downward beating of the starry wings of Lucifer brought the echoes from below.

The morning comes and comes again and again, but visits our eyelids with no unweicome light. The sobbing rains of springtime beat with flowers the covering that is over us; the dry leaves of autumn drop down and the white snow of winter settles over the grave mound like the sheet over the newly dead; but to the pale sleepers it is all the same, for there is no work nor device, nor wisdom nor knowledge in this grave.

It is the one port where the storms of life never beat, and where the forms which have been tossed on its turbulent waves rest quiet forevermore.

There is no moaning, no pain in the sweet sleep into which our friend has fallen. She had no fears—we have no fears. The future will be as it will be, and all is as well with her as usual.

Let us learn of her life. Let us all settle down when we are of our lives, and the twilight of age falls around us, our passing will be with all the glories and splendors of gold and purple skies—drawing, as it were, our past lives of revolt and kind words, and cheering thoughts in abiding garments all around us, and so may we pass into realms new and enchanting, progressive and eternal.

We will now convey the form of this new loving motherly spirit and an employ woman to the warm embrace of this beautiful earth, pulsing, passionate, pregnant with mystery, pulsating with life, conscious with color and sensuous with song.

Into that temple of silence we lay her, where, blended, he friend and foe, oppressor and oppressed, kind and vassal, mill-mill and puppet-sinner and saint—the reconciler.

To me, no vision was peaceful, no sight so restful as a wooded vale, flower-flecked and furrowed with rills, and rows of grassy graves—paths for the starlight, beds for the tired winds, haunts for rose odors and dells for the "frenzied silence."

Among these sweetest and subtlest of nature's immunities, we lay this life-wearied body down.

Again I say of the future—it is not for us to know—we can not know. "For who shall bring man to see what shall come after them?"

Still it is left to us to hope; and above her new-made grave may hope, like a star of love, rise blushing on the threshold of the night.

At the Grave.

We now lay this time-worn body to its last and final rest, in the common bed of all. For many years it was a temple of sunlight, a palace of thought, a shrine of love.

While delicate and affectionate memories fill our hearts, as we observe her cold form being lowered from our sights still we mourn her passing. For her to have lived longer, would have been to suffer the pains and weariness of age.

She is resting—sweetly resting. We honor her memory for the respect she commanded among men. We pay her the tribute and homage due to motherhood, and a fine moral example. From this example, let us all profit. Let us be like her. So live, that when our summons comes to join the innumerable throng that leads

To the pale realms of shade, we go not.

Like the quarry slave, scourged to his dungeon.

But, like her, sustained and scathed by an unflinching trust, approach our graves like one who wraps

The drapery of his couch about him, and lies down to pleasant dreams.

We Will Use It.

Barlow, Fla.—I enclose you a clipping from the daily Tampa Tribune, which, I am sure, will make good reading for the Blue Grass Blade. It is a good read to see non-sectarian papers which depend on the public for support to get their editorials. Please print and return it to me—L. N. CRIGLER.

NINE DEMANDS OF WOMAN

(Continued From Page One)

line as easy water runs down hill, if the right of a child to know its own father under all circumstances was established, and this right made possible of violation. Will the mental athletes in the Blade please dry our stand if they can and substantiate their demands to us personally. Communications will be respectfully considered by both our organizations if addressed to either (nancial secretary) Anna Ehrenberg, 210 Winston street, or (corresponding secretary) Helen Philbrick, corner Amabel and Dayton avenue.

We enclose subscription fee for the Blade to be sent to (secretary S. S. P. A.) Teresa Gesser, 1924 West Twenty-first street.

Cordially (headquarters) W. I. S. C. and S. S. P. A., Los Angeles, Cal.

OUR LETTER BOX

The Priesthood in France.

Los Angeles, Cal.—I do not know if you read the daily papers or not but any how I want to call your attention to an article published here in yesterday's Los Angeles Examiner of December 20th. You are aware that the French government has a fight on its hands to make that foreign dog king and his French traitors of priests obey the laws of their own country instead of taking orders from a foreign king as against their own country and laws. Now the case is this, a Captain Magnies was ordered out to enforce order and compel those foreign priests to obey French law.

They are established in France and making money in their business honestly or otherwise. I incline to the latter view. The traitor captain refused to do as he was ordered by his superior officer. He said he would not "emphatically sacrifice and break the law to get at his first communism."

When he ate his breakfast of holy church. Now what I want to call your attention to is the fact that these priests make children swear to be false to their own country and government when they are so young that they do not know the nature of an oath or the kind of an oath they are taking. It is just the same here with that gang of foreign priests. Now this Captain Magnies has been in the employ of the French government and it is to be supposed that he took an oath to be true to the French government when he entered the service as an officer of that government and this oath he took when he was a man and knew the nature of an oath and yet he has been and is a traitor and a perjurer in the eyes of honest men and an officer in the French army as the oath he swore to when he calls a vow he took when he was a child and did not know actually what he was doing is more binding than the oath he swore to as an officer. He entered the service of the French government as an officer. 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